1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

361 487 [161] etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PÙGUTSH, a fort, with 500 houses, 2 katsha kôs—thence 1 katsha kôs to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÀMI, Fort Tangîr, over a high mountain called Kùbbe-kunn, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rîm, a small village of 20 houses, on the Tangîr side. The road for 8 kôs is difficult, being an ascent of 4 kôs on each side. From Rîm to Tangîr the road is good, water abundant, and habitations numerous. Kàmi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Satùl—6 kôs, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayirév, to the plateau of Batrêt, 8 katsha kôs. (See second stage of this route.)

[563] [233]

FROM BATRÊT TO RÀUSHAN, over a small mountain. Ràushan is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 katsha kôs from Kàmi. The Tangîris are braver than the Dareylis and equally religious, having many Mullas; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gabár* are the ruling people in Tangîr, about 1,000 families, of which 500 are in Kàmi. They are the old proprietors of the country, and are all Shins who *now* have given up their old aversion to the cow, its flesh and milk.

[316] [162]

KÀMI, over the mountain Tràk, called by the Pathans Chaudunno, which has no snow on the Tangîr side, but a snow-covered plateau 1½ kôs long on the Kandiá side. Then comes a green plain. To the foot of the mountain Tràk on the Tangîr side 11 kôs pakka (11 good kôs, or nearly 22 miles), over a tree-covered plain. Then over the Tràk pass and plateau, the road goes along a plain which extends for 17 kôs to GABRIÁL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kuranjá, belonging to Tangîr. Multán is the Muqaddam of the Gujars, a brave man.]

[563]

361 563 GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habîbulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandiá are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Dareylis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandiá or Kiliá,

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

translated by Dr. G. W. Leitner.) The people of Kandiá are wealthy in flocks, ghi (=clarified butter, exported to Peshawur, 18 to 25 pakka seers for the rupee). It is subject to Yasin. They possess double or Indian rupees and mahmudshahis, some having 10 or 20 thousand rupees. The poorest have 10 to 12 cows, 100 sheep, etc. The greatest among the Gujars intermarry with Yasin chiefs. The Kohistanis are independent, but the Gujars pay a tribute to Yasin. The Samu or Samasi village is 2 kôs from Gabriál. From Gabriál, ½ kôs distant, is a mountain called by the same name, with an ascent of five to six pakka kôs, with excellent water; road only open in summer. A descent of 5 kôs brings one to *Uchu*, a big village of 600 houses inhabited by Bashkaris. (See special account by Dr. Leitner of Bashkar and its language.) The Swat river touches it. The Bashkaris pay a small tribute to Yasin, but are practically independent. They are generally on good terms with the Torwaliks, who were formerly their rulers. The languages of Torwal and Bashkar are different.

From Ushù to Torwál, 13 kôs, very bad, stony road, after Kalám (2 miles from Ushù). Torwál has 200 houses. They are not so rich as the people of Kandiá and Jalkôt.

From Torwál to Branihál, the frontier of Torwál, 12 to 13 kôs, a bad stony road, 600 houses and a Bazár in which there are 5 or 6 Hindu merchants. [The Hindu traders are not molested in Yaghistán ("the wild land" as Dardistán, the country between Kabul and Kashmir is often called), because no one is afraid of them; whereas if a Sahib (English man) came, people would be afraid.] There are many wealthy people in Branihál, which may be considered to be the capital of Torwál.

Branihál to Swat, a plain; at only 1½ kôs is Shagrám, composed of 3 villages, under the children of the Sayad (descendant of the prophet Muhammad), Pir Bâba. The three villages are inhabited by Sayads and contain 500 houses. Then to Tiráh (1 mile, a plain), where the Mina- or Akhunkheyls live (300 houses).

Tiráh to Landéy, 1 kôs pakka, a Patán village, in which rice grows, beginning from Branihál; Landéy to Lalkún (a small village away from the big road to Hoti Murdan) 5 kôs, a plain. Thence Fazil banda, 12 kôs, a plain; thence to a mountain, Barkànn, 12 kôs, a plain, leaving the Swat for the Dîr territory. Jarughey (hamlet of Gujars) is the halting-place. From Jarughey into the Dara of Ushuréy, in Yaghistan proper; it is the home of the Khan of Dîr, and is inhabited by the Panda Kheyl tribe. Halt at Jàbar, a village 14 kôs from Jarughey, a fairly inhabited road. From Jàbar to Maidán (16 kôs) by the mountain Káir Dara, and passing the fort Bibiól (100 houses) a fort of the Khan of Dîr. The mountain is high. Maidán fort and Bazar, and Bandey fort (500 houses), Kumbàr 1 kôs distant, 1,000 houses, of Mians, and Bazar with many Hindus. Thence to Bandey Mayár, a great Bazár, and a renowned Ziáret (shrine), and Langar (almshouse) of Saukanó Miân, a village of Peshawar, are 2,000 or 3,000 houses, belonging to Jandûl. It is 14 kôs distant from Maidán, over an inhabited plain. Umr Khan, the ruler, has 240 excellent horsemen, 3,000 infantry, fights with Dîr, who has 500 inferior horses

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

hata-jó aina giní, Tshakéoje wazze. Nu kabbo
hand-from mirror taking, Looking she came. This left
hata-jó surmá giní. Palèoje wazze.
hand-from antimony taking, Applying she came.

The above describes the dream of a lover whose sweetheart has married one older than herself; he says:

Translation.

"That dear delicate little woman has a frightful old husband.

"Thou hast married a bear! In the dead of night, resting on my arm,

"My sleep became like waking. Hastily I turned and with a quick glance saw

"That my darling's waistband shone with many colours,

"That she advanced towards me holding in her right a mirror into which she looked,

"That she came near me applying with her left the antimony to her eyes."

7. MODERN ASTORI SONG.

This Song was composed by Rajah Bahadur Khan, now at Astōr, who fell in love with the daughter of the Rajah of Hunza to whom he was affianced. When the war between Kashmir and Hunza broke out, the Astoris and Hunzas were in different camps; Rajah Bahadur Khan, son of Rajah Shakul Khan, of the Shiah persuasion,* thus laments his misfortunes:

Lotshúko ,abäin kên nimâz thé duwá
Early in morning's time [usual] prayers done supplication
them Qabûl thé, Rahîma Garìbëy . duwa
I make Accept, oh merciful [God] of the poor the prayer.
Dòn mahî—yeen dim
[her] teeth [are] of fish bone = like ivory, [her] body
puru—ye n tshamûye tshîké hane me armán
[like a] reed† [her] hair musk is. My longing
tûte hane Bulbúl shakàr.
to you is [Oh] nightingale sweet!

* The people of Astor are mostly Sunnis, and the Gilgitis mostly Shiahs; the Chilásis are all Sunnis.

† A reed which grows in the Gilgit country of white or red colour.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

providing everything from popular tales and domestic ritual upwards, and its effects on the outlook of any uncultured people must be immense.

Again a new period of foreign influence opened in the nineteenth century, first with the incursions of the Dogra rulers of Kashmir, resulting in partial occupation and administration, and later, in 1892, by the establishment of British general control in the rest of the country.

There are three principal languages in use in the Gilgit area: Burushaski, Ṣhiṇa and Khowar. Burushaski is the language of the people of Hunza Nagir, and a dialect of it is spoken by the inhabitants of Yasin. Ṣhiṇa is the language of the majority, current, in various dialects, over the greater part of the Gilgit Agency, as well as in Darel and Tangir to the south. It is an Aryan language. Khowar is also of that stock and is the language of Chitral. It is spoken in the western districts of Gilgit, Ghizer, and part of Kuh, and as a secondary language in Yasin.

How far there are to-day any definite ethnical distinctions in the population corresponding to these different languages is an open question. There has certainly been considerable mingling through intermarriage and individual migration, but there are at present insufficient data for solving the ethnological problems of the Gilgit region. When in Gilgit I secured anthropometric measurements of some 600 men from the various districts, and it is possible that if these are ever worked out by some competent anthropologist they may afford grounds for intelligent guessing.

The material of which I am going to make use reached me chiefly through the medium of Ṣhiṇa: that is, it represents the beliefs of the Ṣhiṇ and Yashkun speakers of Ṣhiṇa. To a lesser extent I shall be able to refer to corresponding beliefs existing among the Burushaski speakers of Hunza and Nagir. It is significant that the names of several of the principal Supernatural actors are different in the two languages, for this means that even if the two linguistic communities derive

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

from a common racial source these supernatural beings have been long enough in the possession of each to acquire independent existence in its language. This of course probably represents an inversion of the facts. It is safer on the whole to assume independent origins and gradual assimilation through contact and social fusion.

It appears to me not an impossible theory that of the two great sections into which the Ṣhiṇa-speaking population is divided, the socially inferior Yashkuns represent the earlier population who probably shared the language and culture of the surviving Burushaski-speaking peoples, while the Shins were an invading and conquering race who imposed on the Yashkuns their language and probably took over from them some of their beliefs.

The Khowar in the western districts is due probably to the extension of the Chitrali population beyond the political and natural borders of Chitral, reinforced by intermarriage which goes on at the present day, and in part to political domination in the past, which in quite recent times amounted to actual rule. Punial and Yasin are still governed by members of the Khushwakht family of Chitral whose mother tongue is Khowar.

In order to facilitate the arrangement and handling of the material with which we have to deal, it is necessary to adopt some system of classification of the Supernatural. I am not in a position to offer any scientific scheme, but a very rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural as represented :—

1. By ANIMATE BEINGS possessing certain supernatural powers or qualities, e.g. demons, witches, etc.

2. By QUALITIES or VIRTUES pertaining to, or affecting inanimate objects, exhibited in magical or irrational processes and properties.

With the latter category, comprising examples of sympathetic and contagious magic, the working of the evil

101 131 from the Burzil Pass to the Sharot village, a distance of 143 miles from south-east towards north-west with its small surrounding valleys of Kamri, Tarsing, Parising, Sai, Haramosh and Bagrot; and along the Hunza river from Gilgit to Guech, with its adjacent valley of Naltar, a distance of 24 miles.

125 631 The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nathe Shah from Gauhar Aman, the Khushwakti Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nathe Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of [648] his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkuman, Yasin, Ghizr and the Chilas republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

491 205 206 A good pony road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Rajdiagan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

162 795 619 101 [174] The present inhabitants of the country are all Muhammadans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Ronos, Shins, Yeshkuns Kashmiris, Kramins, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kramins are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Ronos came afterwards in the above order and conquered the former inhabitants.

101 619 563 The Yeshkuns are probably an Aryan race, having arrived from Central Asia *viâ* the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them "Kramins" (attendants).

101 [795] 619 The Shins profess to be the descendants of Arabs. They are probably Jews, and have come *viâ* Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, in this resembling the Hindus, disliked meat, milk or even *ghi* made from cow's milk, disapproved of the keeping of fowls and regarded even a fish diet with aversion. If a Shin had taken two wives, one of his own tribe and the other of the Yeshkun tribe, the children

of the former would be Shins and those of the latter would be Yeshkuns. This shows that their family system takes the mother into consideration. 101 619

The Ronos are said to have come from Rajauri, a district in Kashmir, where they belonged to a ruling family of the district.

The Gujars have recently come to these parts and speak the same dialect as in India. [197]

Besides these, there is another family of the former Muhammadan rulers of the country called "Rá." They originally came from Skardu about three centuries ago, and professed to be the descendants of Alexander the Great. The inhabitants considered them to have been born of a fairy, and this idea leads the people to think that their rulers were of a superior race touching on the divine, and that therefore it was necessary to honour and obey them. [563] [174]

The people live very simply, and their requirements are few. Each one is himself a cultivator, a weaver, a carpenter, etc. Their dress, which they weave from the wool of sheep and ibex, includes the *shuka* (cloak), woollen pantaloons, a woollen shirt and a rolled cap. The women wear loose trousers, a shirt and a cap, with a few silver ornaments and shell brooches. They wear on their feet a kind of leather socks called *pabóo*, made either of ibex skin or of cow hide. For hill journeys they wrap their feet in pieces of goat or ibex skin which they call *thauti*. 511 291 286 463

The chief amusement of the people is polo, which they play with the utmost zest, and shooting markhor, ibex and oorial with their matchlocks for the sake of meat, skin and wool. 526 224 411

The former language of the people was Sanskrit, but the dialect now spoken is generally called "Shina," though the Chitralis call it "Dangrik." It contains many Sanskrit as well as Persian words. 197

Such are the tribes to whom the folklore and customs appertain, but they have lived together for such a long period under the Buddhist and Muhammadan rulers that it is now difficult to know which of the ceremonies was originally observed by each separate tribe. 171 796

I.*

The Festival of "Shino Bazono."

The advent of spring in the Gilgit country brings with it the quaint festival of "Shino Bazono," which corresponds to the English May-day. It lasts about fifteen days, beginning in the middle of February and ending about the beginning of March. As indicating that the long cold winter is at an end with all its accompanying hardships, and that spring is nigh, bringing with it warmth and life and a renewal of the scanty stock of provisions which has run dangerously low during the past months, the festival is hailed with much rejoicing by the simple Gilgit folk. In order to observe this feast rightly, the people, twelve days before its commencement, put ten seers of wheat into a wooden basin. They fill this up with water and keep the mixture wet for five days, after which they take it out and place it in a small pit dug for the purpose in the ground, over which stones are heaped. The wheat is left in this pit for four days, after which the grain is seen 776 252

*[See also p. 119 *footn.*—Ed.]

796 252 to germinate. It is then taken out, dried and ground in one of the Gilgit water-mills. The flour so made is called *diram*, and of it a sweetmeat is compounded on the first of the month by adding some water, oil of apricots and walnuts to the flour and cooking the whole without the addition of any sugar. This sweetmeat has been tasted by the writer and is called *mailai diram*. It has a sweet flavour in spite of the absence of sugar, the fact being regarded as in a way miraculous. The remaining flour is utilized in making small flat loaves called *diram phiti*. This bread is eaten with raisins and oil. The combination is called *dracha bhat*. The feast is not, however, wholly of a vegetarian nature. In the month of "Nos" (about November) each family kills several sheep, and the meat is dried for future use. A leg and a tail are, however, set apart to be cooked on "Shino Bazono," and are then eaten with the *dracha bhat*.

796 539 The feast, which has been partaken of by all the members of the family together, being over, dancing commences and the following song is sung:—

(1) Aju kal ootá la Drároo aju kal chirring ga ootá.
(2) Goom ái chhani tharega, aju kal chirring ga ootá.
(3) Ghi ái chhani tharega, aju kal chirring ga ootá.
(4) Mos ái chhani tharega, aju kal chirring ga ootá.
(5) Mon ái sarai tharega aju kal chirring ga ootá.
(6) Ash to sho dez ik alo aju kal chirring ga ootá.

Translation:—

(1) May this year come again, oh Brethren, may such a year come again!
(2) We will have our stores filled with wheat, may such a year come again!
(3) Much *ghi* will be produced, may the next year be such a one!
(4) Quantities of meat will be stored, may the next year be such a one!
(5) Our vessels will be filled with wine, may such a year appear again!
(6) A blessed day has come to-day, may such a year appear again!

796 526 [563] At noon all the fighting men assemble and make preparations for polo, while the women ascend to the roofs of the houses on each side of the road along which the procession to the polo-ground will pass. In their hands are long slender sticks, with which, as the procession passes, they belabour their heroes unmercifully. Koliwals are specially made the victims of this castigation. They are the trading community of the country, and the opportunity of paying off old scores is one not to be lost. An unpopular general dealer may consider himself fortunate if he escapes from the hands of these viragos with the payment of a forfeit of gold dust. Next comes the turn of the Rá or chief, who runs the gauntlet mounted. Galloping through, he salams with both hands to the women on either side, but even he is not allowed to pass without the bestowal of liberal largess on his fair subjects. It must be admitted that the ladies generally let him off lightly, for which no doubt they have their reasons. Possibly their position at court depends on it. On the arrival of the procession at the polo-ground, a goat is killed on one of the goal-stones. This sacrifice is called "Bazono-ai-Karai." The goat's head having been cut off, a rope is attached to it; the players then touch the head with their polo-sticks. After this a *doom* or drum-beater sets off at a run holding the end of the cord, to which the goat's head is attached behind. After him rides the raja or *trangfa* of the village, who strikes the head

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languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 50 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described.[1] Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle; and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Doobeyr, which extends nearly due north for a distance of about 40 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Doobeyr Valley are the neighbouring and rival communities of Koli and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[1] [i.e. the country of the Pathans = Analyst]

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628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Honinkot or Barkali,
162 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
438 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel *traders from* Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from Râshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race.

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men.

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people.

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men.

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the

[1] See Appendix C.

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361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
186 and call themselves Maiyon. The Afghans apply the name of Mair to them. Very little is known of these people, who are the poorest of all the Kohistan communities. They combine against all others, and refuse to intermarry with any but their own people and those of Puttun and Jijál, who have, of late years only, begun to intermarry with the inhabitants of Koli and Palus. They apply the name of Dard to the people living on the left bank of the river. This is the only use of this term found among all the tribes to which it has been applied. Above Kandia, on both banks of the river, and in the lateral valleys up to and beyond Boonji, Shina[2] is the only language spoken.

361 Following up the course of the river, on the left bank, the
186 small communities of Sazin and Herbund are reached. They can respectively furnish about 400 and 500 fighting men. Between the two is the small valley of Shatial, which belongs to Sazin. The people of Sazin keep themselves apart from all others and refuse to intermarry. They have the reputation of being warlike and brave.

• 513 Immediately opposite Sazin, on the right bank, is the fertile valley of Tangir. The people, like those of Sazin and Herbund, are Shins intermixed with Yeshkuns and Krammins. They are looked upon as the rightful owners of the soil, but the fertility and abundance of the land has attracted Afghans from Swat of the Mundi Khel, Akhoond Khel, and Khuddoo Khel, and Syuds, who have begun to settle in the valley. Of late years, too, the overflow from the redundant populations of Koli and Palus has found its way into Tangir, so that now the immigrants outnumber the rightful owners of the soil. A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three villages of Kami, Shekho, and Diemar, the only villages in which none of the recent immigrants are found. The principal village in the valley is Kami (fort), 250 houses; after
487 this, the fortified villages of Juglot, Loork, and Diemar. From the head of the valley, which is thickly covered with pine forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

Biddulph G-3 (1872-1878) 1880 Afgh-Afghanistan-Afgh
H Av3 Dard Av3
Chitral

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

Rudolph G-3 (1873-1879) 1880 ...
41 AVJ Dard AVJ Chitral

This estimate does not include the tributary tribe of Bushgali Kaffirs, or the subjects of the Yassin ruler, who is independent of Chitral, though the close relationship existing between the two families causes them to act in concert in all important matters. Both rulers pay a tribute of horses, hawks, and hounds to the Maharajah of Cashmere, to whom they acknowledge allegiance. Iron, copper, and orpiment of superior quality are found in Kashkar. Cotton carpets of an inferior kind, which have the peculiarity of being alike on both sides, are made for local use, and Chitral daggers and sword-hilts are in great demand in the neighbouring valleys. Amongst the people of Kashkar, Chitral is constantly pronounced and written Chitrar and Chitlal. This seems to arise from a curious inability[1] to distinguish between the letters *r* and *l*; in this way Koonur becomes Koonul, Punjkorah Punjkolah, the Lowri Pass the Rowli Pass, &c.

The population of Chitral is a curious and intricate ethnological puzzle. The largest section of the population are the Kho, who inhabit the whole of Kashkar Bala, the Ludkho and Arkari Valleys, and the main valley down to Darosh, and have penetrated across the watershed as far as Chashi. They call the country also Kho, dividing it into different sections under the names *Toer*ikho (*Upper*), *Mosk*ho (*Middle*), and *Lud*kho (*Great*), and their language Khowar. This is the language given by Dr. Leitner under the name of Arnyia, by which it is known to the Shins of Gilgit, who style the Yassin portion of Kashkar Bala Arinah. In sound it is soft and musical.[2] Unlike the Shins and other cognate tribes hitherto mentioned, the existence of these people in the localities in which we now find them appears to date from so far back as virtually to entitle them to be considered aboriginal. They may have once occupied a wider extent of country, but there is no trace of their having conquered or displaced any previous race of inhabitants. They were undoubtedly the owners of the country until a period not very remote, and they have succeeded in imposing their language on the present ruling class, who style them contemptuously "Fakir Mushkin." They are divided into classes of which a few are Toryié, Shiré, Darkhané, and Shohané. No caste distinctions exist among them.

Above them is a large privileged class, which is divided into clans like the Afghan Khels, and spread all over Kashkar.

[1] The *l* and *r* are scarcely distinguishable in the old Persian.—*Rawlinson's Ancient Monarchies*, Vol. III. p. 100.

[2] See Appendix B.

4: AVJ Dard AVJ Chitral

First in rank comes the Sangallié, Rezaé, Mahomed Begé, and Khush Amadé, who are descended from the common ancestor and founder of the Katooré and Khushwakté families. They are generally spoken of as Shah Sangallié.[1] Next to them come the Zundré, or Ronos, of whom mention has already been made.[2] They are most numerous about Oyon. Below the Zundré comes a large class styled "Ashimadek." Their clans are—

Kashé.	Shaooké.
Atambegé.	Baiyeké.
Dushmanné.	Shighnié.
Ludiné.	Borshintek.
Bairambegé.	Majé.
Koshialbegé.	Jikané.

The term Ashimadek, which signifies "food-givers," is applied to all of these on account of their being bound to supply the ruler and his retainers with food to the extent of eight sheep and eight kherwars of wheat from each house, whenever he passes through their villages. This is the only revenue of any description paid by them to the ruler, and those living in the more remote villages often remain for several years exempt from even this impost. The Shah Sangallié and Zundré are altogether exempt,—the former on account of their relationship to the present ruling family, and the latter because they are descended from a former race of rulers.

Among the Ashimadek, the Shighnié and Kashé claim respectively to come from Shighnan and Kash (Kishm?), a village close to Jirm, in Badakhshan. The names of many of the others show that they trace their descent from some individual, and there appears little doubt that they are the descendants of Tajiks from Badakhshan, who settled in Chitral at the time of the establishment of the present ruling dynasty, about the beginning of the seventeenth century, whose founder they probably accompanied and aided. Their present position is not, however, due to conquest, but they appear to have gradually grown up as a large privileged class. They speak the Khowar language and form the most warlike part of the population.

In the upper part of the Ludkho Valley, above Drooshp, is a race who occupy the same position with regard to the Ashimadek as the Kho do in Kashkar Bala, and who are also styled

[1] See Katooré Genealogy.

[2] See page 34.

4 Avs Dard Avs Chitral

563 117 [173] [175] "fakir mushkin." They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variation in dialect. They claim to have migrated from Munjan seven generations ago, in consequence of an invasion of that district by the ruler of Badakhshan, in which the Meer of Munjan was slain. They number about a thousand families, and, like the Munjanis, all belong to the Maulai sect. In Ludkho they call themselves Yidghâh,[1] and give the name of Yidekh to the whole valley with all its branches from the Hindoo Koosh to the Chitral river.

By the people of Badakhshan and the Oxus Valley north of the Hindoo Koosh the valley is called Injigan. The principal place is Droonhp. At Ludkho in the Turich Valley there are a few families who speak a different language from their neighbours; but it appears doubtful whether it is a purely separate language, or only a mixture of the dialects spoken around them.

Below Chitral the mixture of tribes becomes still more puzzling. On the western side are the two small valleys of Kalashgoom and Bidir, inhabited by Kalash Kaffirs, who have long been subject to Chitral. The villages of Jinjuret, Loi, Sawair, Nager, and Shishi are also inhabited by Siah Posh, who have become Mahommedans, though in other respects they adhere to their ancient customs. They speak the Kalash language.[2]

Tradition relates that the whole Chitral Valley was once occupied by Kaffirs; but it is impossible to say whether by this term a tribe of the Siah Posh is indicated, or merely that the people in question were not Mahommedans. At Madaglusht is a small Badakhshi colony who speak Persian. Ashuret, Beorai, Poorgul, and Kalkotah[3] are inhabited by a tribe, said to speak a language cognate with Shina, who are still styled Dangariks by their neighbours, though they have long ago embraced Islam. The term Dangarik would seem to show that they were Hindoos before being converted. The villages of Pesingur, Birkote, Langorbat, Gud, Nariast, Maimena, Sukai, Nowshali, and Choondak are inhabited by a tribe who call themselves Gubber, but are called by their neighbours Nariasti.[4] Their name would seem to connect them with the Gabars of the

[1] See Appendix J.
[2] An account of the Kalash language is given in Dr. Leitner's work.
[3] This is evidently the Gal-otta of Vigne.
[4] See Appendix H.

Ao3 Dard 413
Ch.P.61

Indus Valley, but their language differs a good deal. The Chitralis always speak of them as a bald race, and the few individuals I have seen had very scanty beards. The splendid flowing locks of the Kho would make them turn bald any race less liberally endowed by nature than themselves. They are no doubt the Gokrek of Baber's Memoirs. Their language seems to link them with the Bashgalis on one side, and the tribes at the head of the Swat and Panjkorah Valleys on the other; but further examination may show that they have only borrowed words from their neighbours' languages. Several small valleys on the western side below Birkot are inhabited by Siah Posh of the Bashgali tribe, who retain their own religion and customs, though they have long been subject to Chitral. These broken tribes all belong to the "Fakir Mashkin" class. In Badam, or, as they style it, Bargam, are a few Afghan families.

The origin of many of these tribes can be at present only a matter of conjecture, but it can hardly be doubted that this mixture of broken fragments could only have been produced by pressure from the south. The frequent occurrence of the names of Shaghoor, Shougram, and Shogot, seems to point to the prevalence once of Shivaism, but there are no relics of ancient customs still existing to bear out the presumption that it was practised by any of the tribes now to be found in the valley. A tradition exists that the valley about Mastooch was at one time ruled over by Dongarika, who most probably were Shins from the Gilgit Valley, but there is nothing to show what religion was professed by the Kho before they embraced Islam.

As in the valleys to the eastward, manufactures are less esteemed than agriculture. In the valley below Chitral, scattered among the villages, a number of the meaner castes are found, as in the Gilgit and Indus Valleys. They are called *Curtáki*, "artizans," and are divided into *Darkáki*, "carpenters," *Dongard*, "wooden bowl makers," *Kumbár*, "potters," *Doms*, "musicians," and *Mochis*, "blacksmiths." The two latter only intermarry among themselves, and are looked down upon by all other castes and classes. The other three castes intermarry without restriction among themselves, and occasionally give daughters to the Fakir Mashkins, who are all agriculturists. No Curtáki are found in Kashkar Bala or in Ludkho. The ruling class recognise certain restrictions on intermarriage among themselves. The Shah Sangalik marry amongst themselves, and take daughters from the

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CHAPTER VI.

TORWAL AND BUSHKAR.

IN the Panjkorah and Swat Valleys are two communities, Torwal and Bushkar, whose people can claim a close relationship with the tribes already mentioned, especially with those of the Indus Valley. The more considerable of the two are the Torwalik in the Swat Valley, who occupy the main valley for about 60 miles from Aranah to Chiraish, and the Chahil Durrah, the habitable part of which is about 20 miles long. Within these limits there are nine fortified villages, the largest of which are Chahil, containing 1,000 families, Branikal, 800 families, and Ramet, 600 families. The whole community numbers upwards of 20,000 souls. In appearance they do not differ from the tribes of the Indus Valley, and there can be little doubt that the Chilas are an offshoot of the Torwalik, and take their name from Chahil, the principal village of Torwal. I have not seen a sufficient number of the Torwalik to ascertain whether any tradition exists among them as to their having formerly occupied any other locality, and neither tribe seems to have retained any tradition of connection with the other, but the traditions still extant among the Chilas evidently supplies the correct clue to their former history. The separation of the two portions of the tribe has, however, produced considerable differences in the dialects now spoken.*

The large number of the Torwalik, as compared with most of the other Dard tribes, indicates that they must have once occupied some extensive valley like Hunza, from whence they, like the rest, have been expelled and thrust up into the more mountainous tracts by the aggressive Afghans. By the Afghans they are called Kohistanis, a name given everywhere by Pathans to Mussulmans of Indic descent, living in the Hindoo Koosh Valleys. The never-ceasing encroachment from the south is gradually pushing the Torwalik further north. Their most southern village, Chiraish, has a mixed population of Afghans and Kohistanis, from which the latter

* See page 10.

* See Appendix D.

Mc Nicolls G-3 (1873-1878) 1880 Afg. Afghanistan NW
4 Avj Dard Avj

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.

241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The

233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

777 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained

535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

142 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they

341 have overflowed into the upper part of the Swat Valley,

101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah

511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.

571 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl

451 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better

563 known under its Pushtoo name of Patrak. There is also

187 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI
AV3 Dard AV3

from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurez is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and some other respects the place reminds me much of the valley of Pādar. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurez are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishangangā Valley, we had already come into the tract occupied by Dārds; in the village of Gurez itself there is a mixture of Dārds and Kashmīrīs, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dārd language, a language quite different from Kashmīrī, are spoken. Where the two large streams meet, just above Gurez, is the end of the wider part of the valley. The southern stream may be said to be a continuation of the Kishangangā, as its course is the longer, and it has, I believe, the greater volume; it flows from the district called Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassable except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Burzil, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. Our own way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 4000 or 5000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaus above the level of it, formed by the alluvium of side streams; over these the path leads us, past several small villages; on the mountain-slopes is a good deal of pine-forest; as the level of the valley rises the forest does not reach so high up the sides, and farther on the pine is replaced by spruce and silver firs.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

D 167 795 B 563 795 D 174 101

At Drās the Dārds (who here are Sunīs) form more than half the community, the others being Baltīs, who are Shīas.

Wherever the Dārds are in contact with Baltīs or with Bhots, these others call them (whether they be Muhammadan or Buddhist Dārds) *Brokpā* or *Blokpā*. The word Brok or Blok means in Tibetan a high pasture-ground, and Brokpā or Blokpā must mean a "highlander." The origin of this appellation for the Dārds I take to be this, that they first came in contact with the Baltīs by coming over the Passes and settling in the higher parts of the valleys, parts that perhaps had been left unoccupied.

D 563 582

There is a colony of Kashmīrī among the Dārds at Gilgit, or rather there is an infusion of Kashmīrī blood in a certain section of the Gilgit people; many generations back there must have been a settlement of Kashmīrīs, who took unto themselves Gilgitī wives. The descendants have quite lost the language and the ways of Kashmir, and to a stranger's eye they are quite Gilgitī, but the Dārds themselves distinguish, and, as to intermarrying, keep separate from them.

D 174 B 174 142

In one or two higher valleys of Baltistān I have noticed a difference in the people, as compared with the ordinary Baltī, which may perhaps be due to some admixture of Dārd blood, although the fact is not noticed or known by the people themselves. Thus, at Pakora in Brāldū the men were much better looking than the ordinary Baltīs; they had well-shaped features, and had a manly bearing; I noted this at a time when I knew less about the Dārds than afterwards; now, it seems to me likely that some of that race came over the difficult Passes from Nagar and made a settlement among the Baltīs. Again, in the Turmik Valley, many villagers have a high and broad forehead, and hooked nose, though they call themselves Baltī; I have little doubt that here too is Dārd blood, the immigrating Dārds having become absorbed into the community of Baltīs, but still making a mark. These two cases I have not represented on the Race Map, not thinking them distinct enough for that; the area of Turmik and of Brāldū is coloured for Baltī alone.

There is one other peculiarity belonging to a class, which may

000.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

CHAPTER XX.

DÀRDISTÀN: COUNTRIES AROUND GILGIT.

D.
121 FRAGMENTS of information got from hearsay of countries that are
642 inaccessible to one, when they can be verified by comparison, are
563 not without value. I will therefore put down a few notes, which,
564 as far as they go, are likely to be correct, on those parts of Dàrd-
567 istàn which cannot at present be reached by Europeans.
795 But first I will show, in a tabular form, the several divisions
B of Dàrdistàn which have in any way come within my notice, in-
642 cluding those which have already been treated of. These divi-
564 sions are in some cases separate valleys, in other cases parts of the
567 same valley. The Table includes a statement of their form of
795 government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÀRDISTÀN.

	Government.	Prevailing Races or Castes.	Religion.	Condition as regards Slavery.
GILGIT ..	Governed directly by the Maharaja's officers.	A few Ronù; more Shìn; most Yashkun.	Half Sunì, half Shìa.	In these neither is there now, nor was there of old, either slavery or slave-trade.
SE		Shìn and Yashkun	Mostly Sunì; a few Shìa.	
HARAMOSH		Shìn and Yashkun	Shìa.	
HASORA ..		Shìn and Yashkun	Sunì.	
PUNIÀL ..	Ruled by Raja 'Isà Bàgder, in dependence on the Maharaja. (Raja's caste or family is called Burshe.)	Yashkun	Molài; and a few Sunì.	
NAGAR ..	Ruled by Raja Zafar. (Raja's family, Mogulute.)	Yashkun	All Shìa.	

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AVs
Burusho AV7

DARDISTĀN—*continued.*

	Government.	Prevailing Races or Castes.	Religion.	Condition as regards Slavery.
HUNZA ..	Ruled by Raja Ghazan Khān, son of Ghazanfar. (Raja's family, Ayeshia.)	Yashkun	All Molāi.	
ISHKOMAN, or CHATARKUN	Belongs to Yāsin	Yashkun	Molāi.	
YĀSIN ..	Ruled by Raja Mīr Walī, son of Gaur Rahmān. (Raja's family, Bakhta.)	Yashkun	Molāi and Sunī, the former predominating; no Shīa.	Here slaves are both kept and dealt in.
CHITRĀL and MASTŪJ.	Ruled by Raja Imān-ul-Mulk. (Raja's family, Katorī.)	Yashkun	Sunī.	
GOLJĀL in BADAKHSHĀN	Dependent on the Mīr or Prince of Badakhshān (tributary to Kābul).	Wākhik *	Molāi.	
DĀREL ..	Republic	Shīn and Yashkun	Sunī.	In these, captives of war are kept as slaves; slave-dealing is not practised.
TANGĪR ..	Republic	Shīn and Yashkun		
GOR	Republic	Shīn and Yashkun	Sunī.	
THALĪCHA ..	Republic.			
CHILĀS ..	Republic	Shīn and Yashkun		
KOLĪ	Republic	Shīn and Yashkun		
PĀLUS ..	Republic	Shīn and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajanī.

Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirīnagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dārds. Goīje is another name by which they are called; that is the territorial name, while Wākhik is the caste name.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3

539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this[1] to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

563 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[1] [See category 539, pp. 225-228 -- Analyst]

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
Dard AV3

175 1859 sent out a strong force under the command of General Devi Singh, who conquered Gilgit; the "enemy fled away before this force and he occupied the district as far as Yasin". In 1865 a punitive expedition to Hunza failed: taking advantage of this the tribes around Gilgit rose; they invested the fort for some time, but reinforcements arrived and they dispersed. After that, though tributary to Kashmir, the chiefs of Hunza and of Nagar gave occasional trouble, once even capturing the frontier fort of Chaprot.

There came the final phase. Under the command of the British Colonel Durand, an expedition was sent out and captured Nilt by assault, then pressed on over the most difficult mountain conditions, glaciers, snow, precipices, against a brave, strong and determined foe. The fanatical determination of this enemy may be judged by the message the defending Vizir of Hunza sent to Colonel Durand, "This fortress of Chalt is more precious to us than the strings of our wives' pyjamas". Yet the British troops under the Colonel, captured the whole country right up to the Pamir and Chinese frontier. This was followed by a handful of troops under Sir George Robertson conquering the Chilas.

144 The people of Gilgit, Astor and some of the countries beyond
142 are a race with features of the Aryan type, and they claim to be of that stock. The majority of them are medium of height, hardy and strongly built. Again the descendants of the chiefs differ from the others, no doubt because of marriage from time to time with the most beautiful women either captured or made wives in order to ensure peace with a neighbour. These men are tall, many are fair-complexioned, with pale hazel or blue eyes, and they are extremely handsome. The features of the men of Gilgit are usually long and oval, the nose strongly curved, the expression sinister if not fierce; generally they are not as fair as
291 the men of the Valley of Kashmir. They usually wear dark woollen clothes, with a cap which has been universally adopted by most troops fighting in cold places, being a long woollen bag which is rolled up until it fits over the head, it being possible to
181 unroll it to cover the ears. Of these men Neve says, "They are an independent and bold race, more straightforward than the
● 563 Kashmiris and less bloodthirsty than the Pathan"—the latter

2: Gervis T-3 (no date) 1954 AV1 Kashmir A~~2~~
Dard AV3

being Afghans who have migrated over the frontier—"All are Mohammedans except the tribes of Kafistan." 181 363

Those Aryan features, those blue eyes, that light complexion, where does it come from? Not a few of the sons, grandsons and great-grandsons of the chiefs who once ruled in those parts, surprisingly claim to be descended from one of the Generals of Alexander the Great, if not from the Emperor himself. There is no record in history of his having visited those parts, but the people of Gilgit maintain that he came as close as the Tashkurgan and the Killik Pass, and then sent an expedition down through Hunza to Gilgit. It is known that Alexander did visit Dir, and it is believed that the expedition to Gilgit was to move on to Chitral and then join the main army at Dir. 174

I have never seen it hinted at in any book, but I dare to suggest that these Aryan features, blue eyes and the occasional tinge of gold in the hair found among those men of Gilgit—and also those of Kashmir—might have come about by their owners having been descended from the prisoners, deserters, or even soldiers who had become lost from the forces of Alexander. It is known that until not long ago on the North-West Frontier of India, a captured European who was fortunate enough to be the possessor of red hair was treated with more respect than his fellows, who, if not ransomed, suffered a ghastly, unmanly death. Although not released, he like the others, was handed over to the women, but remained alive to "husband" the widows, so that they might breed red-haired sons. Natural red hair is considered among some of the tribes to be a sign that the owner is the descendant of their particular prophet, if not The Prophet. A beautiful red-haired camp follower—and most "redheads" have blue eyes—would make a fitting concubine for any King or Chieftain; a powerful, magnificent, red-headed soldier of the forces of Alexander, a fitting lover for his widow, or even husband—if he happened to be an officer—for a daughter he had been unable to marry off to one of his own rank. Can it be from such alliances as these that the red heads, pale faces and blue eyes have come to those parts? 174 826 832

186 The people of Astor and Gilgit would be
101 surprised if they were told that they were Dards living in Dardistān, and their neighbours of Hunza-Nagar and Yāsīn would be equally astonished. If consulted, they would probably describe their country as Shīnāka, or the land of the Shīns, where Shīnā is the spoken language. They are an
517 Aryan people, stoutly built, cheery, honest, frugal, and sober.
291 They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head,
342 round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain
784 side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure
751 Shīn village no one will eat fowls or touch them. They
795 practise inoculation for small-pox, their one epidemic. The people of Astor are Musalmāns, two-thirds being of the Sunni persuasion, and the rest being either Shiahs or Maulais.
564 There is no religious intolerance in Astor.

162 Drew mentions the following caste divisions: Ronu, Shīns, Yashkun, Kremins, and Dums. As regards the Ronu caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the Rājā caste of Dardistān. The majority of the Astoris belong to the Yashkun caste, and the Shīns are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shīns, according to the Census, being 7,733. The Shīns are regarded
[582] with great respect by the Yashkuns and the other castes. The
563 Yashkuns claim the Shīns as their forefathers. The Shīns give their daughters to Ronus and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladākh, in the Hanu valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they
[771] came and its Shīnā dialect, but they wear the pigtail and the Ladākhi cap. It is said that, though Buddhist by name, they
[595] really worship local spirits and demons. They practise poly-
[784] andry, but they will not eat with Tibetan Buddhists, and, like the Shīns in Dardistān, they hold the cow in abhorrence.
000 In Gilgit, as in Astor, there are few social subdivisions, for

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

ing peace a greater and united empire?. Let us hope so. But who that knows her methods can dare to prophesy that Russian rule will necessarily prove better for the people than Mahomedan.

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, sad to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the Dorah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some wonderful hot sulphur springs at Shah Salim, a few miles below the head of the pass, and one of the curious circles of stones before mentioned, which are attributed by the people of the country to the Kafirs.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

word Dard, and they apply it to the dwellers on the left bank. Throughout the rest of the country inhabited by the Dard races, a block roughly two hundred and fifty miles from east to west, and a hundred and fifty from north to south, the name is, to the best of my belief, entirely unknown. It is a name found in the ancient geographers, both Pliny and Ptolemy use it, but it is very difficult to define exactly the limits occupied by the tribes to whom the name was applied. It is perhaps safe to conclude that the whole of the mountainous portion of the Indus valley from the plains of India to the source of the great river, was held to be occupied by tribes so called.

Who the Dards were originally is a most puzzling question, and one for the trained ethnologist and philologist rather than for the plain soldier. However, following Leitner, Drew, and Biddulph,* who made a special study of the question, it is possible to arrive at certain broad principles, which is all that the general reader requires. The Dard races may be put down as largely Aryan, and the position now held by the different classes and languages points unerringly to waves of conquest. The mass of the population of Chitral are the Kho, speaking Khowar, and they probably represent the earliest wave of invasion which swept into Chitral from the north over the passes of the Hindu-Kush. So remote is their antiquity that they may fairly be considered aboriginal. They owned the whole of

* Leitner: "Dardistan."[1]
Drew: "Jammoo and Kashmir Territories."[2]
Biddulph: "Tribes of the Hindu-Kush."[3]

[1] [See 1: Leitner in AV3 Dard file--Analyst] [2] [See 1: Drew in AV1 Kashmir file--Analyst] [3] [See 4: Biddulph, AV3 Dard file:-Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

174 the country of Chitral, but were dispossessed by the
563 Ronus, the most honoured caste amongst the Dards, and by various other privileged classes, among whom are certainly the offshoots of families from Badakshan, who followed the fortunes of the founder of the present ruling dynasty. These upper classes have absorbed all the power, and treat the Kho with contempt, calling them "Fakir Múshkin," which
564 one might translate *les misérables*. The despised aborigines, however, have imposed their language on their superiors, and are interesting from the fact that they have no castes. This, I think, conclusively shows that they belong to the earliest Aryan race, and broke off from it before the acquisition of Hinduism; for in all other cases the Dard proper is emphatically a man with a caste. The principal caste is that of the Ronus, a small body held in the highest respect, always ranking next to royalty, and from whom the Wazirs are as a rule taken. Then come the Shins, below whom are the Yeshkuns, and lastly a collection of low castes, Krámins, Doms, etc., the millers, potters, and musicians of the com-
[582] munity. There is one plainly marked rule about the three leading castes: they give their daughters in marriage to the caste above, never to the caste below. The Ronus give their daughters in marriage to the ruling families, and in return receive the illegitimate daughters of princes, but not a daughter born in wedlock. The Shins give their daughters to Ronus, the Yeshkun to Shins, but a lawful daughter is never given to a man of the lower caste.

174 It would seem from a study of the map, and of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A43

themselves at the Chamarkand and Shandur passes.

As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Poorooaha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across perpendicular cliffs near Gilgit. After an interval of some centuries, but how soon seems impossible

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

to decide, followed the Shins. That the Shin race was Hindu there can be no reasonable doubt; this is shown by their peculiar regard for the cow, their strict regard for caste, and the absence of the slightest feeling or reverence for the Buddhist remains abounding within their limits. Biddulph places their last home before the final move at Pukli, the modern Hazara district, a corner between Kashmir, the Indus, and the plains of the Punjab, and thinks that they swept up the Indus valley as far as Leh. Certain enclaves of Shin-speaking villages in Baltistan, the inhabitants of which are called Brokpas, or highlanders, by the Baltis, prove the latter proposition. The Baltis again are Tartars, who swept in from the east, swamped the Shin population, and drove it in its turn into inaccessible fastnesses.

The smaller broken Dard tribes, living for the most part in the southern portion of Dardistan, it is unnecessary to mention in detail. Biddulph considers that they fled from the increasing pressure of the Afghans in the sixteenth or seventeenth century. Like a shoal of small fish when attacked by a pike, they seem to have broken up and scattered in all directions, never to reunite. The Gawaré of the Indus valley, and the Gabars of the Chitral valley, near Narsat, are probably of the same stock, and may be identified with the Gabrak of the Emperor Baber's Memoirs, possibly with the Gouruí of the ancients. Similarly many other of the smaller scattered tribes may be traced to a single root located probably in the north of the Punjab, or in the Swat and Panjkora valleys. But the research is tedious,